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"Look on the Fields" - January 20, 1964 Supplement on Missions

J.N. Hostetter

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

LOOK

ON THE FIELDS

Navajo Mission Personnel

MEET THIS CORPS of energetic and happy workers. They come from Ontario and Saskatchewan, from Pennsylvania, Ohio, Kansas, Oklahoma, and California. They have been farmers, teachers, clerical workers, ministers, and nurses. Their native abilities and specialized training are useful here, where they are all Christian workers, whatever their specific assignment on the mission may be. From veteran to newcomer, there is zest and joy in serving the Lord.

(Picture No. 1)

Rosa Eyster came at the opening of the work, having had mission experience at Welland, Ontario; Chicago, Illinois; and Stowe, Pennsylvania.

It must have been COLD that fall, when her house was a tent and she cooked for the builders of the first mission structure—the superintendent's house. Upon one occasion she was left alone and there was no drinking water. But Rosa had learned to make her needs known to God and she devoted herself to prayer. In the afternoon she decided it might be well to set out some pans and tubs. Dark clouds rolled up, and by evening the Lord had given her two quarts of drinking water.

Rosa has been at the Navajo Mission for thirteen and one-half years. Her

present assignment is in the pediatrics department of the hospital, where she is busy with formulas and babies.

(Picture No. 2)

Next we meet the J. Wilmer Heiseys. They came eleven and one-half years ago, in response to the call of the Home Mission Board. They had done relief work in the Philippines, and Civilian Public Service in Maine. Son Paul was born in the Philippines.

Rev. Heisey is a graduate of Elizabethtown College and has had high school teaching experience. Mrs. Heisey is from the plains of Saskatchewan, and is a graduate of Niagara Falls, Ontario, Nurses' Training School.

Wilmer is an able executive, and devoted to his work. He is also interested in world events and in map collection. He retains a lingering interest in dairy herd breeding. Figures fascinate him too. No matter how absorbing a conversation may be, nor how magnificent the view at sunset, he never fails to see an interesting combination of numbers coming up on the automobile speedometer.

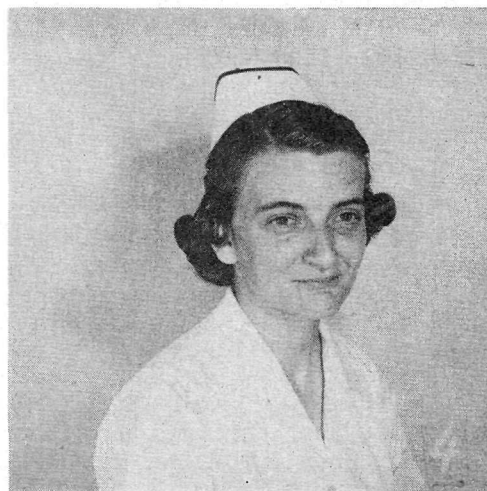
Every visitor to the mission remembers Mrs. Heisey as a gracious hostess. Children: Paul, Nancy and Mary Jane.

(Picture No. 3)

Ida Rosenberger has been here eight years. She says she comes from a BIG family—sixty or more—too numerous to mention. She received her B.S. at Goshen College, and taught school in Souderton, Pennsylvania for six years.

What does Miss Rosenberger consider the most outstanding answer to prayer in her mission life? Quote: "... that daily grace and strength are given to live through the most tedious situations in an isolated environment that tends to bring out the unpleasant in fellow-Christians. By *living through*, I mean staying on top, and not drained emotionally and physically."

Ida is supervisor to the girls in school, and "mother" to all the boarding children.



(Picture No. 4)

Jane Monn felt God's call to the nursing profession before she was through high school. She trained in the Harrisburg Polyclinic Hospital.

Jane has given seven years of service here, and had a two-year leave when she completed her Bachelor's at Messiah College. She is Head Nurse in the hos-





pital, and finds much joy in this her appointed sphere of Christian service.

(Picture No. 5)

It was in a Wednesday evening prayer meeting that the Lord called Verna Mae Ressler into Christian service. Six and one-half years ago, upon completion of junior college work at Grantham she packed her suitcase and set out for the Navajo mission.

Verna Mae works in the superintendent's office. It is she who does the "Navajo News" mailing. God has enabled her to accomplish many jobs that she just thought she *couldn't* do.

(Picture No. 6)

Mary Olive Lady was an elementary teacher and an active member of the Upland, California Brethren in Christ Church, when the Mission board called her to the Navajo school. She teaches the third, fourth, and fifth grades, and has had five and one-half years of happy service.

What was she to think, however, when asked to take a summer assignment in 1962, as cook in the hospital-staff kitchen? She says that experience was a spiritual stepping stone. Quote: "The hours in the kitchen were transformed into a joyful time of fellowship with Him. At the same time, opportunities for service led to a deeper appreciation of fellow-staff members and a more intelligent understanding of the 'behind-the-scene' work of the hospital."

(Picture No. 7)

Anna Marie Hoover has been at the mission five years. After a period of employment in the Messiah College business office, she was asked by the Mission Board to fill a vacancy here. She is secretary in the hospital where her basic responsibility is the maintenance of complete and accurate medical records on each case.

(Picture No. 8)

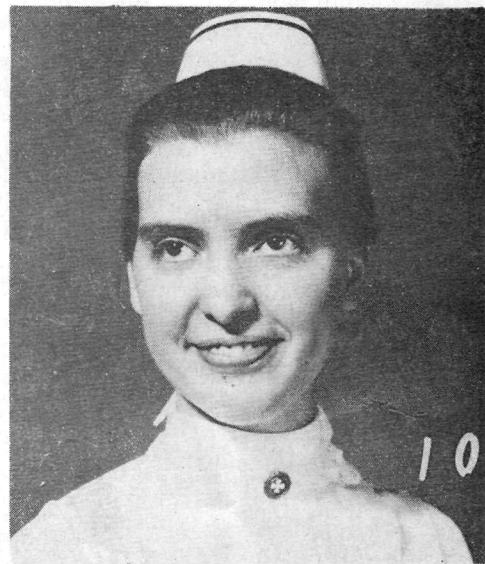
Before his graduation from college, John R. Sider had accepted appointment

to the Navajo educational work. With a good background of training and experience, he is making a fine contribution as principal of the school and teacher of the sixth, seventh, and eighth grades.

Mrs. Sider, who was Ethel Musser from Mercersburg, Pa., is a graduate nurse and has completed her college work, holding a B.S. in nursing. Children: Anna Faithe, Mark Alan.

(Picture No. 9)

Janet Oberholtzer, who identifies her home as Lancaster County, Pennsylvania,

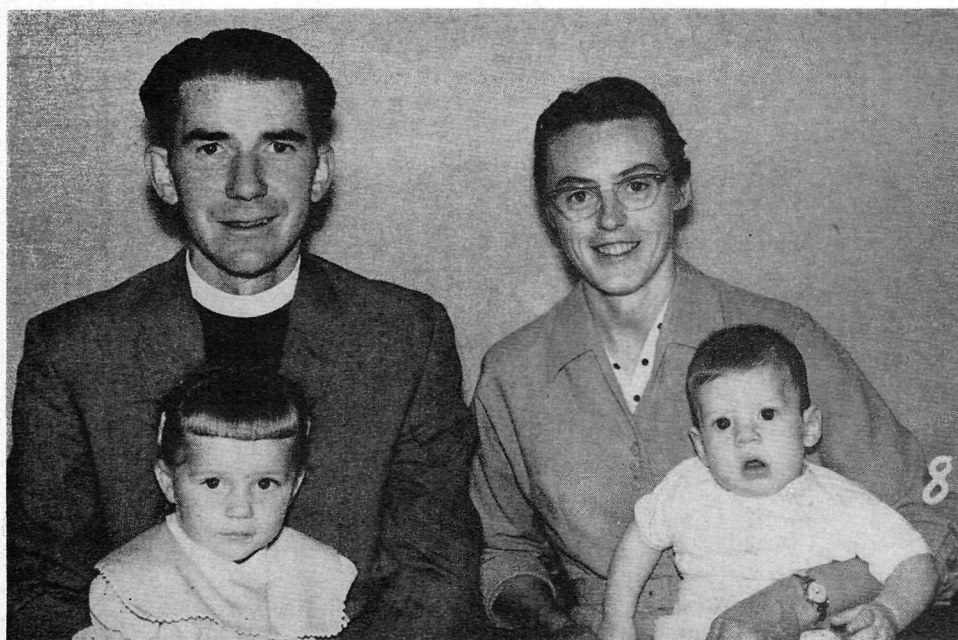


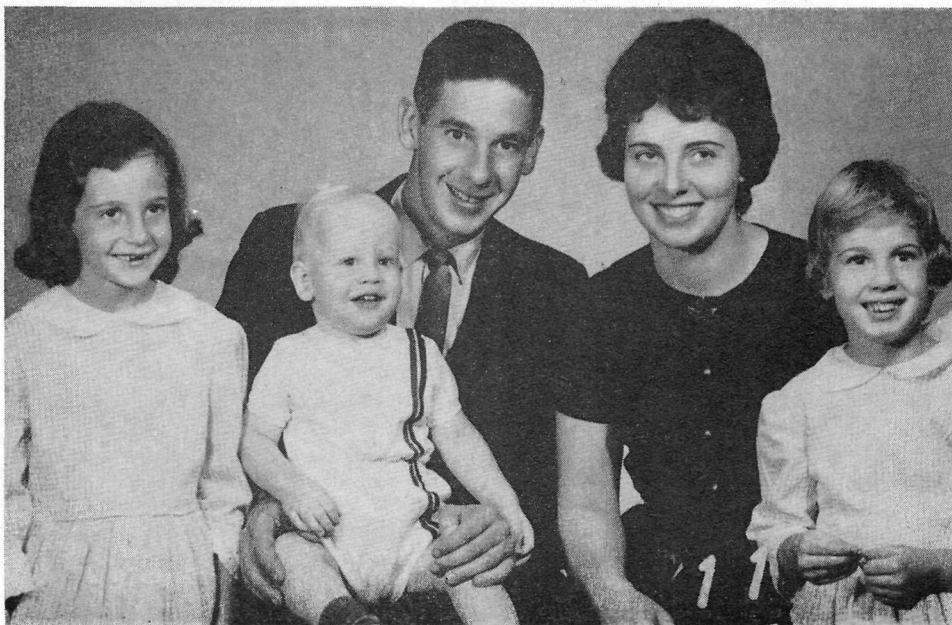
ia, has been here two and one-half years. She is a graduate of Millersville State College, with five years' teaching experience. At the mission she has pre-first, first, and second grades.

Janet especially appreciates the privilege she has had of attending two five-week summer sessions in the Navajo Language School, in 1962 at our mission, and in 1963 at Rehoboth Christian Reformed Mission.

(No picture of Miss Brillinger)

Mildred Brillinger is a graduate of Toronto, Ontario, General Hospital, with





operating room experience in Hospital Albert Schweitzer, Haiti, under the Menonite Central Committee. She has been here two years, during the first of which she was afflicted much with colds and sore throat. Quote: "In answer to prayer, this year has been much easier, and the work seems more satisfying."

(Picture No. 10)

Donna Sollenberger from Chambersburg, Pennsylvania just arrived last summer. She had worked eight months in obstetrics at her home town hospital after graduation from the Harrisburg Polyclinic Hospital School of Nursing.

From her second year in training Donna felt a call to Christian service, and she thanks God for "definite promises for each day and for the very concern or burden on my heart."

(Picture No. 11)

Most recent addition to the regular staff of the Mission, the Ralph Rickels from California. Ralph had been a pastor in Chino, and his wife was an active helper. He is a graduate of Upland College and also attended California Polytechnic College. Mrs. Rickel was graduated from Upland Academy and attended Bishop Johnson College of Nursing, as well as Los Angeles City College.

Ralph's call to Christian service first came as a direct leading of the Spirit, and has been corroborated by open and closed doors, and by the call of the Church.

Here he is the man who has charge of the plant in general, from construction of the new boys' dormitory to maintenance of buildings and equipment. His

electrical hobby is most useful. Children: Linda Diane, Stanley Rupert, Lorrie Anne.

* * * * *

One of the things especially interesting in the information submitted by these workers, is the fact that so many of them expressed a thrilling joy in the growth and development of the Navajo Christian community.

Of course, the daily life and conduct of each missionary is of the highest significance. But in addition to this phase of the Christian testimony, each worker on the station participates in one or more activities, like supervising the recreation of the boys and girls, helping in dramatization, singing in special groups, or leading prayer meeting. A divine

brilliance is reflected from every aspect of the work.

Rev. Sider is superintendent of the Mission Sunday school, and also fills a Sunday morning preaching appointment at Chaco Chapel, about twenty miles away. He is regularly accompanied by several workers and a Christian Navajo interpreter.

Sunday morning is the time for hogan visitation as regular services for the community are conducted at the mission in the afternoon. Each worker from time to time has opportunity to participate in this home to home evangelism.

Rev. Heisey usually brings the regular worship service message, with a Navajo Christian to interpret. But occasionally a Navajo Christian has the sermon, in which case there is no interpreter.

As for hobbies, they run through carpentry, flowers, music, photography, the collection of recipes, electricity, and needlework, to *reading* which is by far the most popular, having been named by sixty per cent.

Now all these folk serving at the Navajo Mission, Bloomfield, New Mexico, the Lord willing, should be at Roxbury Institute next June; these, as well as those from the other large missions and all the little locations. Here again are the addresses of the WMPC treasurers:

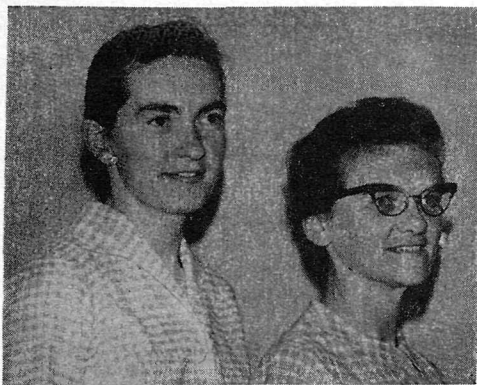
Mrs. Lester Haines (U.S.)
R. 1, Box 255
Clayton, Ohio

Mrs. C. H. Sider (Canada)
227 Sixth Street
Collingwood, Ontario

How the Voluntary Service Program Works

IF you have read through the foregoing thumbnail sketches about workers at the Navajo Mission, you may wonder whether the nurses run the hospital, and if they operate both hospital and boarding school without laundry service. The Voluntary Service (V.S.) program is the answer.

It was a worthwhile discovery, when it occurred to someone, some years ago, that some folk not definitely called to full-time missionary service were still able and willing to contribute work for a longer or shorter period of time. Within this classification were professionally trained personnel in the fields of medi-



Esther Hennigh and Rhoda Lehman (San Francisco). Well-done: four years each.

cine and education, as well as skilled and unskilled craftsmen in numerous trades and occupations.

These V.S.ers operate in one of two ways: (1) working alongside the regular mission staff; and (2) taking employment in the business or industrial world and contributing their total earnings to the advancement of the work, whether in the purchase of property, operational expense, or a special project. In either case such workers are maintained with room and board on the mission premises, and are given a small monthly allowance.

The basic period of service is two years, although for special need or exceptional cases, shorter assignments may be made.

It should be noted that some young men who have 1-W classification from Selective Service are fulfilling their two-year obligation to the Government as V.S. workers in a mission which has been approved for their alternate service.

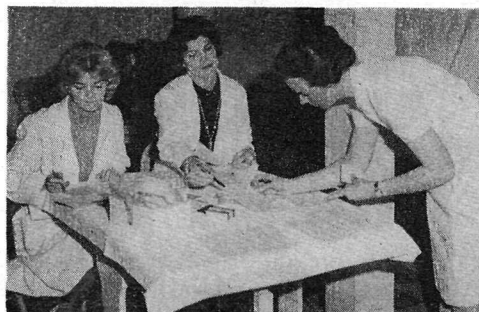
Our three largest Home Mission operations have voluntary service programs. The following analysis will give some idea of what these workers do.

In New York City the V.S. group consists of about fourteen people. Of these, one is assigned full time to youth work in the mission program. One does housework, cleaning by the day on a regular schedule in wealthy homes. One cooks for the V.S. couples. The others are employed at St. Barnabas Hospital nearby, filling various positions such as orderly, intercom announcer, office secretary, and nurse's aid.

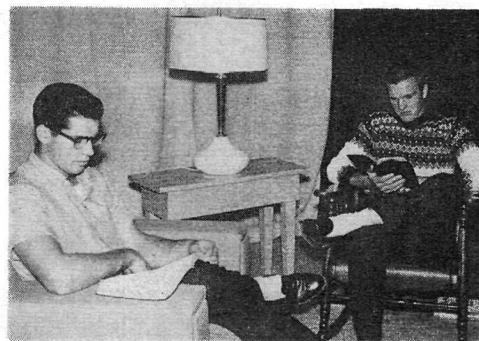
In addition to their work-a-day employment, all of these folk contribute additional time to mission projects, as the Sunday school, youth activities, singing groups, etc.

At the Navajo Mission all V.S.ers are employed on the station. To begin there

is the busy and indispensable resident physician. There is one who cooks for the boarding school; another who cooks for the hospital and the mission staff. Several are practical nurses, working in the hospital and/or the doctor's office. Registered nurses and trained teachers have served here from time to time. Presently one operates a barber shop. The laundryman serves the boarding school, the hospital, and the staff. Seems like that might be a fulltime job, doesn't it? This man finds time for use of his knowledge of electronics, repairing appliances, TV's, and radios. Besides he is expected to keep the hospital floors swept, and to scrub and wax them periodically. Never a dull moment!



Records must be kept! San Francisco Monday night clinic. Volunteers from the city.



Mervin Potteiger and Dallas Shelley (Navajo Mission). Off-duty, with the Word.

Life Line Mission in San Francisco has an expanding V.S. program. Among the early comers were Esther Hennigh and Rhoda Lehman, both from Pennsylvania, and both of whom stayed for two two-year terms of service. Their co-workers appreciated their able assistance, and were reluctant to see them leave.

Life Line presently has one licensed vocational nurse employed in a nearby hospital. She says: "Each time I hand over my pay check to Mrs. Heisey, I get the biggest blessing I have ever received." She works from midnight until 8 a.m. and gives her extra time to the mission's work with children.

Other types of work done by V.S.ers here are: cooking, which overall is a big project; soliciting and collecting donated food from wholesale merchants; storing such food in an orderly and accessible fashion in the big walk-into deep freeze; maintaining property and equipment; carrying out publicity program, office routine, and camera and darkroom projects. All these in addition to participation in youth work and mission hall services.

See "Missions in America" directory in alternate issues of the *Visitor* for names of V.S. workers.

These short term volunteers are of invaluable assistance in the missions where they are stationed. They too are expected to attend the Roxbury Institute in June, 1964.

Marks of a Christian

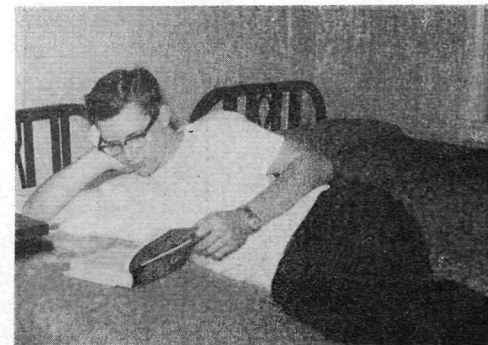
WHAT IS the unmistakable mark of a Christian? Such a mark would be the same on all continents and under all suns. It would be the same among the black and white, among the learned and the ignorant, among the rich and the poor.

What sort of mark has God stamped upon His people? It is the mark of gentleness and love.

Love must serve. Love must sacrifice. Love ignores criticism. Love sits by the one who weeps, and weeps. Love stands with the one misunderstood, and understands. Love walks the long road of lonely hidden service and inspires every traveler.

In this age of selfish egotism, the Christian goes the second mile and speaks words of cheer and lifts burdens that belong to others.

—Oliver G. Wilson



Darrel Gible (New York City). Moments of relaxation.



On the platform, Wanezi Bible School commencement: Albert Harvey, Station Superintendent; Mangisi Sibandi, District Superintendent; David Climenhaga, Bishop; Henry N. Hostetter, Executive Secretary of BCWM; Titus Books, Principal.

Wanezi Bible Institute Commencement

November 3, 1963

WITH Doctor T. M. Books, Principal, presiding, Eliot Msipa representing the graduates of the English Intermediate Course, read Romans 1:7-17. Thomas Moyo from the Vernacular class then led in opening prayer.

Another member from each of these classes then spoke on "My Appreciation of God's Word": "I want to share the Word with others since I have learned at the Bible Institute"; "The Word gives me courage to go to my people"; "I am convinced that it is the living Word of God."

The central point of interest and challenge was an address by Brother Henry N. Hostetter, using the call of Ezekiel, especially Chapter 3: "Son of man, EAT THIS ROLL . . . GO . . . SPEAK . . . ALL MY WORDS.' . . . Nothing can help the world like the message of God's roll. What does God say to you *today*? *Tonight*? *Next week*? . . . GO . . . SPEAK."

Bishop Climenhaga, in presenting the certificates, admonished the graduates from II Timothy 2: "Study to show thyself approved unto God," "Shun profane and vain babblings," and "Flee youthful lusts."

Mabel Frey, who has been teaching in the Institute since 1957, gave farewell. Her many years of service at Mtshabezi and Wanezi have been much appreciated and made a great impact upon the African Church. (She returned to America in December.)

The final song, followed by the benediction, was "Izwi li makade":

*"The Word standeth always;
It leads us, making them happy who
believe it.*

*Lord, give us to receive it, to be taught
by it,
And to love you well."*

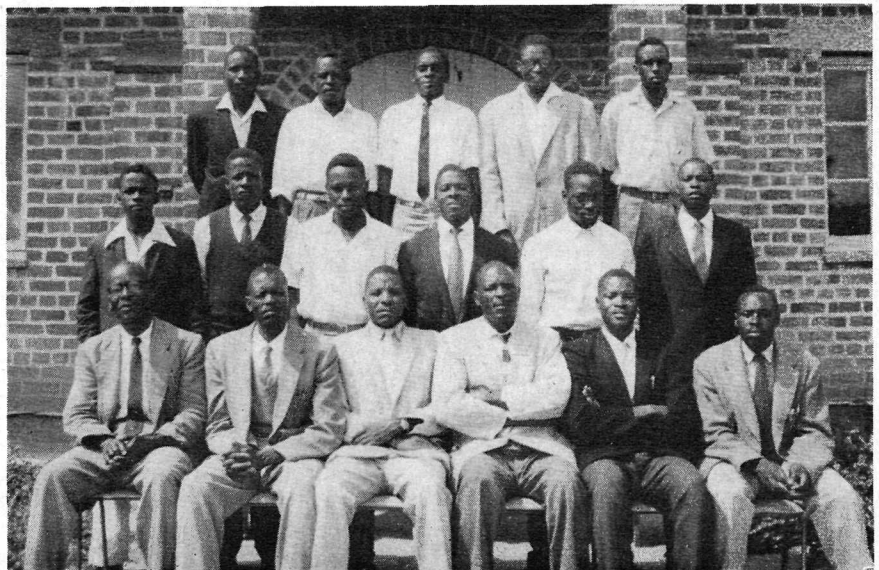
Mary C. Engle

Cover page: Bishop David Climenhaga presenting certificate to Bible School graduate. Dr. Titus Books, principal, reads the names of the graduates, the interpreter standing by.

In this issue of LOOK, World Missions concentrates on the Bible school in Africa—a matter of vital concern for the Church in Africa and in America.

We hope that you will read the "Epistle" on this subject with more than usual care and that you will ask God what He would have YOU do—over and beyond regular giving—to help train "faithful men, who shall be able to teach others also."

Henry N. Hostetter
Executive Secretary



WBI graduates, 1963: 7 Vernacular, 8 Intermediate, 2 Advanced Theological. Total: 17.

The Prologue

AN EPISTLE from your servants in Africa to the Brethren which are in Christ in America—

Grace be unto you and peace from God our Father and from the Lord Jesus Christ. We give thanks to God upon every remembrance of you, always in every prayer of ours for you all making request with joy for your fellowship in the furtherance of the gospel, for your prayer support, and for your generosity.

However, brethren, we would not have you ignorant of the work being carried on in this land and of the needs which abound on every hand. Most especially would we make known unto you a present need of supreme importance.

this is the place that is actually the core of our entire mission program.

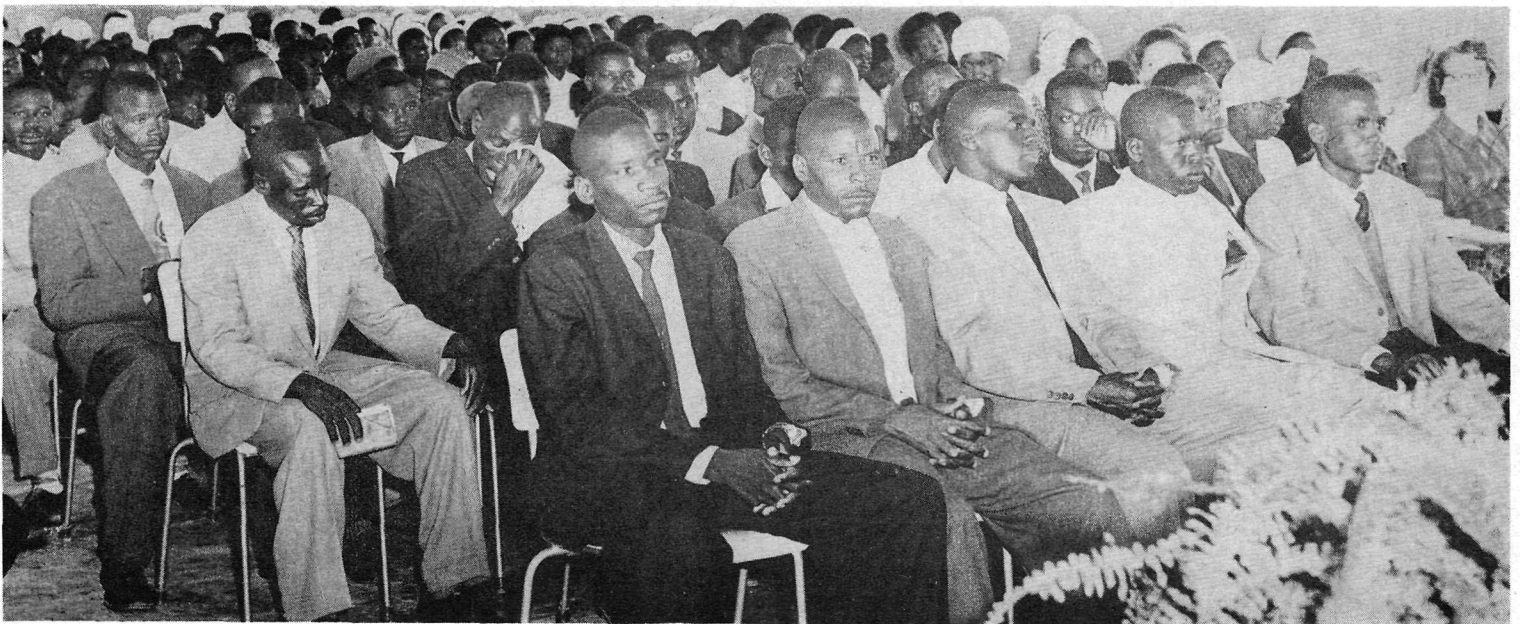
We are talking much, working and planning much these days toward the establishment of a truly indigenous church here in Rhodesia. We want to see this Church develop and be able to stand on its own feet—to be a Church that is not tied to the apron strings of the mother Church in America.

To do this we must have a dedicated group of mature, spiritual, competent leaders—this we have. We must have a Constitution and government that is workable and geared to the needs of this land and people—this we are developing. Finally, we must have at the same time a larger group of well-trained, stable Christian leaders on the grass roots level.

the World Missions Board recommended the upgrading of the Bible School and plant and pledged five thousand dollars to the project (of which the half has already been turned in). And now the movement is gathering momentum under the pressures of the hour in Rhodesia.

Thousands of pounds of government money and some of your American dollars have been poured into our schools and hospitals, but to date a comparatively small amount of church money has been used for our Bible School.

We have come to this land primarily to spread the good news of the Gospel. Of course, this central aim is being accomplished through these various other media, but it appears that we have been putting too little emphasis on the ac-



Wanezi Bible Institute students (in first four rows) and part of audience.

The Predicament

Not long ago a stranger came from a far-off land to visit our African mission stations. He had been sent to come and observe, so that he might report back to his people what our mission work was like and how it prospered. While he was here he traveled to all the stations, met the missionaries and many African leaders. He saw much that pleased and impressed him—our large teacher training institutions, our two new junior secondary or high schools, several recently erected modern church buildings, and signs of vigorous progress on every hand.

However, there was one place with which he was disappointed, one place where he felt it best not even to take any pictures. The most shameful thing of it all was that this was the place that should have been our showpiece, for

This is a most important aspect of the development of an indigenous Church. Our leaders cannot operate with any degree of effectiveness if they are not strongly backed by a larger body of equally dedicated pastors, evangelists, deacons, and lay leaders. It is extremely vital to the future of the Church in Africa that this segment of the Church be thoroughly sound.

Perhaps you have already guessed to what we are referring—what place it was that disappointed our foreign visitor, and on which phase of our work we must concentrate more of our effort.

Our foreign visitor was not the first to sense this need; we are merely using his reaction to pin-point it. A few of the missionaries, Board members, and nationals have felt the urgency of this need over the years. In January, 1963,

tual training of our preachers and evangelists. Of what use will be our well-trained teachers and our educated lay people if they are not taught in the Word, led into deeper spiritual truths, and channeled into effective Christian service by competent and trained pastors? Of what use, our carefully wrought indigenous church government and our fine core of select leaders if the foundation of the whole structure be shaky?

It is not enough in this day merely to appoint a prominent local Christian to be the official pastor of his outstation church and send him out to do his job with little training. It is no longer enough in evangelistic outreach to send out our ten to fifteen *abadala* (old men) who have faithfully devoted their lives to this work, but who have had little training, instruction, or supervision. It

is time to concentrate on the development of the local leaders of our African Church.

The Present

First, let us take a look at what we now have: of what does our present Bible School consist? Its location is at Wanezi Mission, approximately eighty miles southeast of Bulawayo. It is seven miles from a bus route; at vacation times the superintendent must provide a taxi service out to the main road.

Classes are held in a little two-room brick building. Since three classes must be taught simultaneously, one of these is held in a small room behind the church.

There is a dormitory about a half mile away which has beds crowded in so

room off the kitchen; the kitchen facilities themselves are so poor and so cramped that most of the cooking is done outside. There is no library building and no auditorium.

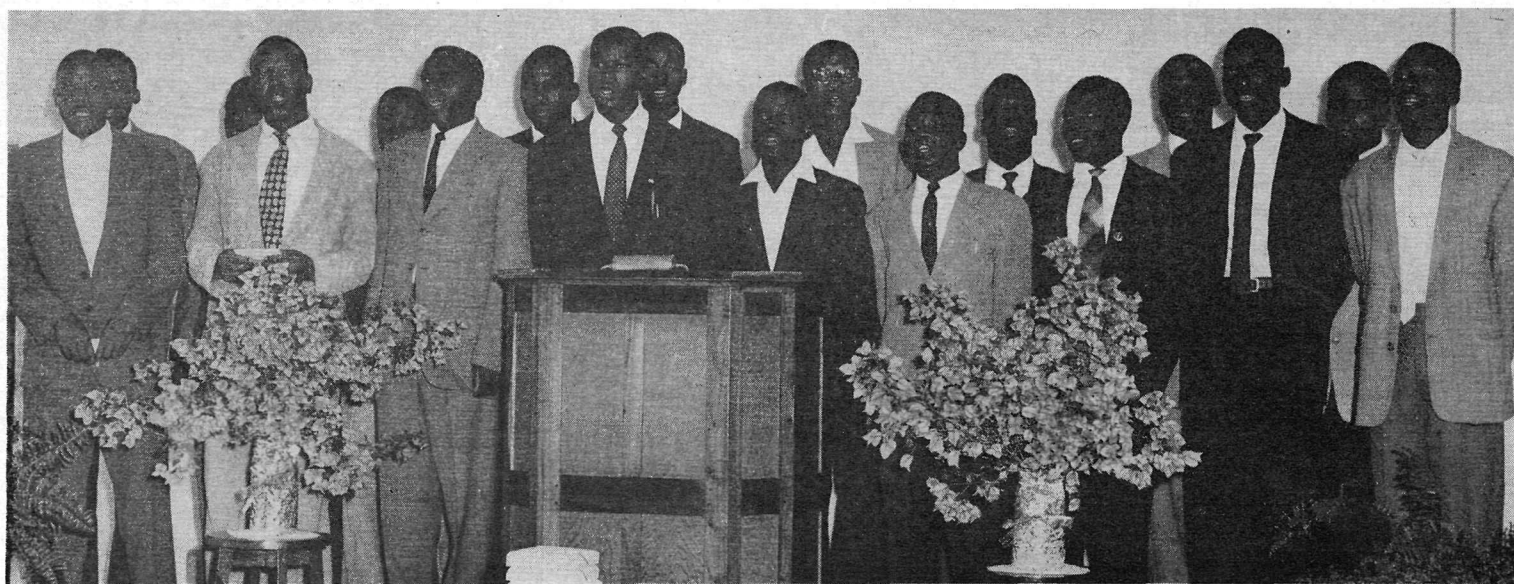
In relation to the Bible School staff, however, the picture is much brighter; here we have nothing of which to be ashamed. The Principal, the Reverend Doctor Titus Books, is one of the former bishops of our church in America. He is a man who can draw from many years of experience in various types of church work, and he knows how to teach the principles of homiletics and pastoral care in simple and practical terms.

The Fred Hollands have been only recently assigned to the Bible School. From their seven years of outstation experience they bring to this task a thor-

as well, thereby extending our outreach considerably—and to key people.

As we plan for expansion, several areas of the Bible School program come under review. Interest in short, annual seminars or refresher courses for our present pastors and church leaders is growing. More of these are being planned for the future, and a program is being worked out whereby preachers participating regularly in these seminars may accumulate credits toward the same certificate obtained by a regular student.

Fresh impetus could be given to evangelism through the Bible School by counselling sessions with the evangelists about the needs they find as they go from station to station, refreshing them from the Word of God in short courses, stimulating their native ability



Singing during Commencement program — by students in the English Bible Course.

closely that there is no room even to walk between them. There is no place for hanging clothes and one table for the use of all. The students in the vernacular department are at present housed in a building belonging to the Central Primary School.

For married couples—and many of the Bible School students are married—there are two small buildings that house one couple each. Consequently, most men must leave their wives and families at home, perhaps visiting them only at vacation times. Naturally this fact discourages many from attending; and we thus lose a valuable opportunity for night-school or part-time instruction of these pastors' wives. There are no facilities for unmarried women; those who apply must be turned away.

The students are fed in a crowded

ough knowledge of the language and of the people's needs and some exciting ideas for new programs and growth.

This then is what we have. Here is what we need.

The Possibilities

Clearly, we must expand. To have to turn young people away from our teacher training or secondary schools is sad, but to turn them away from our Bible School is tragic. We must have more housing for married couples, more dormitory space for single men, and accommodations for single women.

In both Southern and Northern Rhodesia among the various mission groups working in this area there are pathetically few Bible Schools. If we had the facilities, we could take in students from all over this area and from other societies

to use illustrations and simple objects to get their message across, and aiding in follow-up work with hungry Christians and converts.

Many in the states assume that the men in charge of our outstation schools can adequately oversee the church work there. They have done well, and in recent years working with the District Superintendents (formerly called overseers) have arranged for Christian Workers Conferences which have been a blessing to many. But the truth is that these men are handed so many government assignments entailing so much red tape in carrying out the supervision of the education program that their time is almost completely taken up with school business alone. Only by strategic planning and sacrifice of free time are

they able to give attention to the church work at these schools.

Another area that needs more attention is literature. The Bible School currently puts out a small paper, and there is discussion about expanding this and gearing it for a much wider circulation. There is a crying need too for more tracts and related literature in the vernacular and in simple English. Our Bible School staff would very much like to develop in this direction also.

The Place — and More Possibilities

Serious consideration is being given to changing the site, relocating the Bible School more centrally, probably in or near Bulawayo. Though involving more expense, there would be several advantages:

1. In Bulawayo Bible School students would have unlimited opportunities for practical Christian service. Each prospective preacher could have his own regular Sunday morning preaching appointment or Sunday school class. A good deal could be done by the way of jail and hospital visitation. Two ends would be secured: practical experience for our students *and* outreach among the teeming thousands in the African townships of Bulawayo.

One who has never seen the throngs that swarm the streets of these townships—particularly on Sundays—can scarcely comprehend the depravity of life that is centered around a beer hall. When one drives along these streets on a Sunday afternoon, seeing the masses as they walk to and fro with hardened faces, living in the *white* man's darkness now and drinking freely at his beer halls, one cannot help but be struck by the tremendous need of a Christian witness in these places. We need to do far more work in these urban centers.

The Bible School students could certainly be an effective voice in this wilderness of need and might very well come back to their classes on Monday mornings moved by a new and humbling vision.

2. Also, a location near Bulawayo would be more central to all of our mission stations and accessible by bus from all of them. Full-time students could come and go more easily; arranging part-time seminars and refresher courses for the outstation preachers and evangelists would be less complicated.

3. If we should expand into more literature production, it would be advantageous to have the Bible School near our new Bookroom.

4. The future location of the headquarters of the indigenous church is

under discussion. If the Bible School is the theoretical core of the church, it would be most appropriate to have the headquarters there.

Finally, there is yet another possibility still in the pro and con stage of discussion, but with which you should be familiar. As in the States, annual conferences can be times of considerable value for the Church. More and more African people consider the annual conference the high tide of the year.

In the past the various mission stations have hosted these conferences, often with considerable effort and expense. And none of the stations has an auditorium large enough to accommodate the crowds.

There has, therefore, been thought of the benefits of a place set up and equipped for such gatherings, similar to those we have in America. The Bible School campus, if so planned, would seem an ideal setting.

These, then are the possibilities, some in the talking stage only and some in the planning. We wanted you to know about them, all of them. For which of them we are able to carry out depends on you. How much we can expand depends on you.

The Plea

The sum of \$2,500 has already been given for the Bible School. We are grateful for this fine beginning; but "brethren, we are persuaded better things of you." We feel that if you could understand our need and catch a

vision of the possibilities, you would wholeheartedly join in to help carry them out.

Probably one major reason why we have developed so slowly in this area has been limited finances. In our other mission programs the government has been most liberal. They have built, or helped to build, our buildings, paid our salaries in many cases—both African and missionary, and assisted with our maintenance—all because the Rhodesian government is interested in providing education and medical care for the African people.

Of course, we cannot expect them to underwrite our purely church programs. That support must come from the Church. Is the Church as interested in the development of a strong and stable African Church as the government is in a raised standard of living and culture?

We have a large vision of what can be done, and we have the personnel to do it. Our Bible School can become what it ought to be—the core of our mission program. Its impact can be tremendously increased, if we have strong support, sacrificial giving, the same spirit on your part as we have from the workers on the field.

Brethren, will you in a very literal way become "workers together with us" in this project to help establish a strong, well-trained, spiritual, self-propagating African Church?

The grace of our Lord Jesus Christ be with you all.

Linda Stern (Mrs. J. Myron Stern)

Echo from Bible School in Japan

ONE OF Pete's biggest challenges, and at this point, his greatest source of satisfaction, is teaching seven young people the Bible and Methods of Evangelism. Actually, one of these is a man with grown children, and so he is not so young; but the rest are all young working people in their early twenties. To see them absorbing the Word every Friday night for several hours and to see the effect this training has on their lives is encouraging indeed.

This school was started two and a half years ago and three of the pupils studied for two years. These original three want to study more if it can only be worked into schedules. Please pray for Pete as he teaches that he may present the material in a way that will take on great meaning for the students.

(From a letter by Mary Willms)

"And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).

Imagine having your children attend a Japanese school. You are asked to write an article for the PTA paper. Here's what Peter and Mary Willms wrote—for us a valuable lesson in appreciating a foreign culture.

FROM THE DAY we were told that we could enter our child in Meirin we have been grateful to the principal and the teachers and the parents. We realize that it is not an easy thing to have a foreign child in a classroom and that it has been extra work and trouble to have our children in your school. Even though we cannot thank each one of you personally, we hope you will know that we are grateful to each one of you.

Meirin is an excellent school, we believe, and there are many things that impress us greatly. One is the organization of daily and special activities. At the *undokai* (huge sports event) last year we were amazed at the way each pupil knew exactly what he was to do and the program ran so smoothly. Also, the way the students clean their classrooms is a very surprising thing to us.

I believe Meirin students take responsibility well. When our second child entered Meirin, I took her for the regular health examination and again I was surprised at the way the older children knew exactly which way they were to help the new first graders by leading them to the various rooms, helping them undress, etc.

We are also impressed with the skill of the teachers. The Japanese people in general seem very skillful in handling small children, and this skill is also evident in the classroom.

The school seems to take a great deal of responsibility for the development of the child's personal habits. In Canada

the home is expected to take on this responsibility. In this respect it seems to us that the teacher in Japan is carrying a double load of responsibility.

Negatively speaking we think the control and influence of the school sometimes extends too far. For example, we feel that one day a week, Sunday, there should be absolutely no school activities. On this day the home should be stressed and family activity should be encouraged as much as possible. We realize that this is difficult in Japan because many people are still forced to work on Sunday. But at least to the extent possible, an emphasis on family activities one day a week will lay a good foundation for a better parent-child relationship during the difficult years when the children reach teen-age.

Also, from our point of view, part of each Sunday should be used to meet together at church for the worship of God our Creator. If even on Sunday, school activities are given priority over church activities then school becomes a kind of god to the community and God the Creator is forced to take second place. This is very dangerous because it leaves the child in a vacuum as soon as he is graduated. To try to build good moral lives on such a foundation is, it seems to us, like building a house on sand.

As we all try to build better communities and a better world for our children we are very thankful for the privilege of having fellowship with you through the PTA of our beloved school. Meirin PTA seems to be well organized, just like the school itself, and we believe the PTA will continue to be a vital part of Meirin Shogakko (primary school).

Mary Willms writes to praying friends in the States:

Pray for our girls in their school work . . . that they will be true Christians. Pray too for them as they study two systems: Japanese in the mornings and then English work in the afternoons when they return from public school. I sometimes feel a concern that after our furlough the return to the local school may be difficult for them after their having missed some months of work. The other day I realized how foolish I am for worrying about that for surely the Lord will continue His love and help . . . Will you pray for me that I shall continue to have peace and rest about this situation?

Joint Literature Effort

A DECISION to publish a united church paper for the Mennonite and Brethren in Christ churches in Japan was made at a meeting of the Japan Mennonite Literature Association (JMLA) in Tokyo, November 12-13.

Organized in 1958, JMLA includes representatives of the Mennonite (Old), Brethren in Christ and General Conference Mennonite missions and churches, and the Mennonite Central Committee. Projects completed so far have included several pamphlets and booklets related to Anabaptist-Mennonite history and teaching and the translation and publication of Paul Erb's *Alpha and Omega*.

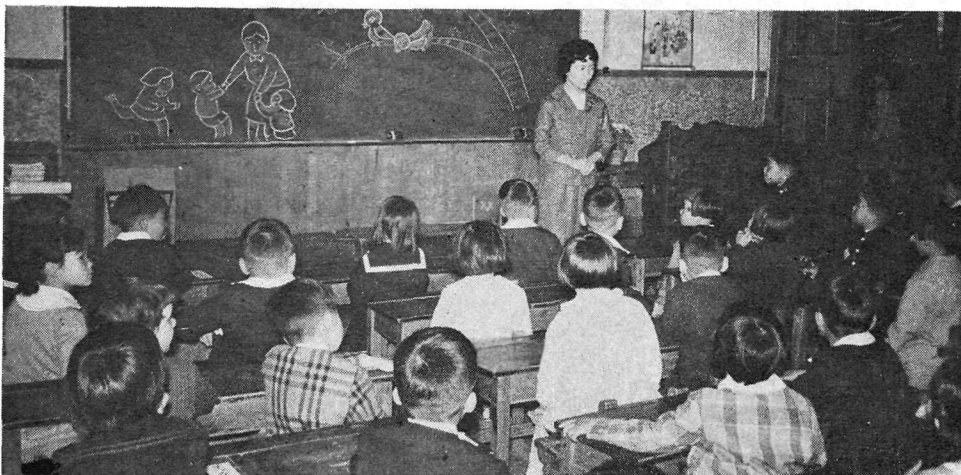
Though Mennonite-Brethren in Christ missions have been in Japan over a decade, only the Mennonite Church in Hokkaido has published a church paper. Plans are to make this paper a joint publication beginning in April, 1964.

In discussing the aims of JMLA, the group re-affirmed the need for a cooperative literature program geared to strengthen the local church in nurture and evangelism. The following objectives were adopted: (1) to strengthen the local church and develop inter-Mennonite fellowship, (2) to promote literature evangelism through the local church, (3) to develop and train Christian writers, (4) to assist JMLA cooperating groups in any special projects, (5) to share with the larger Christian body the Anabaptist-Mennonite heritage and its application of Christian discipleship today.

The group extended a call to Verney Unruh to devote half-time to JMLA interests.

Representatives at the meeting were Ralph Buckwalter and Takio Tanase, Mennonite (Hokkaido); Ferd Ediger, MCC (Tokyo); Mrs. Thelma Book, Brethren in Christ (Yamaguchi); Verney Unruh and Hiroshi Yanada, General Conference (Kyushu). Don Reber and Masami Homma of Tokyo also attended part of the sessions.

Willmses Write for Japanese PTA



Margy Willms' teacher welcoming her pupils on opening day.

Home Missions and Extension Work

SHERMAN'S VALLEY, PA. This thriving work is a rural mission point, located about midway between Saxton and Everett in Pennsylvania. Rev. Earl J. Lehman is the pastor, formerly from Mechanicsburg.

HOW THEY ENLARGED THE CHURCH BUILDING

On Saturday morning, May 5, 1962, the big bulldozer began excavation for the 20 x 60' enlargement of the church. On June 2 eighteen men teamed up to mix mortar, carry blocks, and lay blocks for the basement wall. Another cooperative project again on July 21, when twenty-one men gathered to lay the floor joist and the sub-flooring, and set up wall studding. There were saws buzzing and hammers pounding, along with singing, whistling, and testifying one to another.

Followed many more days of toil, cooperation, and Christian fellowship with brethren from about eleven different congregations. Then on July 21, 1963, the dedication!

This was a great occasion. The theme of the day was: "Onward ever, defeat never, with Christ as our Guide." Rev. Arthur Brubaker was the morning speaker. Bishop Charlie B. Byers brought an inspiring dedication sermon in the afternoon.

Seating capacity of the sanctuary has been doubled by this addition, to accom-

modate a total of two hundred fifty. The new basement provides four additional Sunday school class rooms.

HOW THEY TOOK THE 1963 FORWARD ENLARGEMENT CAMPAIGN

First, the young people had a *vision*, and they followed it. They traced every road in the community — up mountain-side, down valley, into village, across forded stream—marking the location of every house in the area.

This completed, they *volunteered* to make a canvass. They met at the church for prayer and instructions, then set out in six teams. They distributed tracts and folders, and gave a warm welcome to Sherman's Valley Sunday school. After several hours of work, they returned to the parsonage for reports and refreshments. This continued through three Monday nights.

Result: *victories!* About twenty-five new Sunday school enrollees. A Rally Day record attendance of one hundred sixty-eight. A father and mother, perhaps thirty years of age, never saved before, transformed at an altar of prayer. Victories that are real, and worthwhile.

Rev. Lehman concludes: "God forbid that I (we) should glory save in the cross of our Lord Jesus Christ. Praise the Lord for the 1963 Forward Enlargement Campaign."

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SAN FRANCISCO, CALIF. We were blessed during the week of November 10-15 when Rev. Harold Paulus, formerly of Upland, Calif., and presently serving on the staff at the Life Line, held nightly evangelistic services. All found it a time of spiritual reviving, and we are praying that the seed sown in hearts regarding a deeper walk with the Lord will shortly bear fruit. A fitting climax to the revival was the communion service held Sunday evening, November 17.

On Sunday, November 24, the Young Adult Sunday School class of the Life Line Chapel participated in a Thanksgiving turkey dinner in the church basement. Christian fellowship was enjoyed by the 34 in attendance. Sponsors were the Young Adult class teacher and husband, Mr. and Mrs. Ray Tucker.

Thursday evening, November 28, found the Life Line Staff at the downtown building surrounding tables laden with turkey, dressing, cranberry sauce, pie, and all that customarily attends a Thanksgiving dinner. Hosts were Mr. and Mrs. John Ruegg, and the staff and Retreat residents greatly enjoyed the meal.

The Life Line Mission staff has found much to be thankful to God for during this season.

WMPC Retreat

THE Women's Missionary Prayer Circle of the Allegheny Regional Conference met at Grantham in October. Weather was beautiful, and there was a gratifying attendance.

There were both city and rural mission reports from the Conference in the morning, while the afternoon was devoted to foreign missions. Workers on furlough and presently in the area spoke in group sessions on the missionary (a) nurse, (b) teacher, and (c) homemaker. The closing challenge was given by Mrs. Charles Engle, late from India.

The variety of contributions to the program throughout the day was such that there must have been something for each one present to carry with her in memory and in heart.

Mrs. Wilbur Benner, wife of the Air Hill pastor, is the new president. Next year's retreat is invited to the Antrim church in Franklin County.



Sherman's Valley Dedication.